7: Whiting E-5 (1936-1938) 1950
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report of 1876 it was stated that there were 762 Paiutes on the reservation.[11] 648

Major Sam Parish was the first agent and was extremely popular with the Indians. He was replaced in 1876 by Rinehart, a political appointee[12] who swindled and maltreated the Indians. As a result, soon after he took over, more than three hundred people disappeared from the reservation. Some of them wandered south into northern Nevada and east to Duck Valley under the leadership of Winimucca. Members of the Wada Eater band took up residence on the eastern slopes of the Steenes Mountains. It was here that the Bannocks found large groups of sympathizers when they went on the war path in 1878. Winimucca and his followers kept out of the fight, but Egan and Oites, with a following of Wada Eaters, Hunibui Eaters, Salmon Eaters, and some Ground Hog Eaters from Fort Bidwell, joined in the uprising.

After the war was over, the Paiute rebels were taken to the Yakima Reservation in Washington. The ringleaders, especially Oites and his family, were transferred to the Warm Springs Reservation. The followers of Winimucca and some of the other Paiutes who did not join in the war moved south and settled around McDermitt. The government tried to induce them to return to the Malheur Reservation but they refused; so in 1882 the land was given back to the state.

The Paiutes transferred to Yakima did not like their new home. They did not get on with the Yakima Indians, whom they considered traditional enemies. Gradually, in little groups, they stole off the reservation and returned to squat on land which was part of their old terrain. In 1895 it was reported that there were about 200 Indians around Surprise and Warner Valleys.[13] Some groups moved onto the Warm Springs Reservation. Other groups squatted on the land near Burns, Oregon. Around 1908 the government sent a special agent to Burns to look into the conditions among the squatters. He was told to allot land to some of the Indians. One hundred and four grants of 160 acres were made at this time, most of them to former members of the Wada Eater band, some of whom had escaped from Yakima and some of whom still resided on the Malheur Reservation when it was dissolved. The land given them, however, was what was left over after all the cattlemen had taken what they wanted and, according to Donegan, it was so poor that it would not even support a jackrabbit.[14]

In 1910-1914 there was a land boom in Harney Valley, and a large group of settlers who thought they could make a success of dry farming moved in and bought land. Twenty-seven of the Indians sold their allotments at this time. Those who still owned land seemed to prefer to live with the other members of the band, and the entire group, which numbered about one hundred and thirty in all, squatted

[11] G. F. Brimlow, *op. cit.*, p. 51.
[12] G. F. Brimlow, *op. cit.*, p. 48.
[13] G. F. Brimlow, *op. cit.*, page cited 196, from report of Forsyth to Adjutant General, Washington, D. C., April 16, 1895, U. S. D. W., A. G. O., Exec. Drv., old files.
[14] J. S. Donegan's report to the Kiwanis Club, March 6, 1931.

7: Whiting E-5 (1936-1938) 1950
NR13 Northern Paiute NR13

[648 657] together in the hills outside Burns, living in crude tule or gunnysack "wickiups." [186] They could no longer support themselves by collecting and hunting, because most of the land was privately owned and much of the game had disappeared. They [464 273] were forced to depend partially on the garbage cans of the town of Burns. Some of the men and women found work in the brewery which was the first flourishing industry of the town[15] and were paid by being allowed to tap off as much beer as they could drink at the end of a day. Some worked on the ranches, the men haying and helping tend cattle and sheep and the women helping in the kitchens. In 1924 the government sent Captain Tastall, the new agent at Warm Springs, to [511] make a report on the conditions at Burns. He found the Indians hungry and diseased. As a result of his report nineteen army tents were sent to Burns and set up to replace the old camps. Later twenty two-room houses and a church were built and a school was set up for the children. In 1928 the school was closed, and an attempt was made to enter the children in the public school in Burns. The white residents, however, refused to admit them on the ground that they all had trachoma, tuberculosis, and venereal diseases. Donegan was sent to Washington to protest against their inclusion in the public schools and, as a result, another Indian school was started and a doctor and field matron were put in charge of the camp.

[797] In the last ten years a Catholic priest named Peter Hoyle, who was said by residents of Burns to have been defrocked and run out of Burns, has taken up his residence in the Indian camp and has attempted to help the Indians recover the Malheur Reservation. He convinced them that they had a case against the government and promised them money if not land. As a result of his work the government built a group of new houses on the north side of Burns where it was possible to irrigate the land. A new agent was sent out who was instructed to teach the Indians to become farmers, a task which appears now to be impossible.

Hoyle viewed this action on the part of the government as a gesture of appeasement and an attempt to stop the suit for the recovery of the reservation. He tried to persuade the Indians not to accept the offer but to hold out for more. Half the camp, however, did not agree to his policy and moved into the new houses. The rest remain in the old camp.

[161] In all, the present population is about 110 or an average of 5.5 individuals per house. Of these about ten are over sixty-five. The majority of the families are direct descendants of the old Wada Eater band. Two of the old inhabitants belong [162] to the other bands—one to the Tagu Eaters and the other to the Hunibui Eaters. Many of the families are related to families of the Ground Hog Eater band at Fort Bidwell, and the Hunibui Eater band, many of whom are now at Warm Springs.

[15] According to local history, the town of Burns grew around a beer keg. All the settlers used to meet in a little store which made and sold beer and which was named in honor of the Scotch bard, Robert Burns.

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

In the mind of the Northern Paiute they are often associated with the Pit River Indians among whom a remnant are even supposed to exist today. The Pit River Indians are called by the Paiute sai'i, which is also the name of the ancient people, but the possible reason for this is that both peoples are held in contempt.

Of the ancient sai'i there were two bands. The first band, which is conceived, like any band or "family" of Northern Paiute, to consist of only a few hundred individuals, lived at Humboldt lake until exterminated by the Northern Paiute. The second band lived on Pyramid lake and at a later date were driven toward Pit river. The story is that the Northern Paiute used to capture these people, cut off the fingers, penis, and ears, and tie these to the blankets of the girls, or throw them into the midst of a group of girls playing games, to tense them. After the ancient sai'i were driven out of Nevada, the Northern Paiute and Washo fought together against the Pit River Indians.

An incident illustrates how the ancient people are associated in the minds of the Northern Paiute with the Pit River Indians. One day while the writer was at Toy packing stone specimens, some Indians passed in a wagon. Although the specimens were typical Paiute implements the Indians disclaimed all knowledge of them, saying that they must have been made by the Pit River Indians

NOTES ON GEOGRAPHY

Besides the places described in the myths, Natches mentioned a few other points of interest. The figures refer to locations on the map, plate 68.

10.—Near the Pyramid lake agency buildings there is said to be a cave once occupied by the sai'i. Around Pyramid lake there are many rockshelters and in the vicinity of Pyramid island a cave (no. 11, pl. 68), where legend says this "other" people used to live. They are called fish eaters, agai-tai'i.

12.—On the west side of Winnemucca lake, back from a point projecting into the lake there is a cave, in front of which was a village of the ancient people, occupied before the Northern Paiute drove them from the country. Their houses of stone can still be seen.

13.—To the southwest of Perth there is a cave or perhaps more properly a concave cliff which is easily seen from the railroad. It is understood there are pictographs there, some of them crudely resembling letters of the alphabet. The name of the place is tohatcka.

14.—A few hundred feet northeast of the station buildings at Toy there is a village site, called otigadutU, where Natches was born. The gravel ridge shown as a dotted area on plate 1 is also called otigadutU. On both sides of the ridge

Wadátkuht

147

Endurance. An example of endurance is shown by the ten mile run Kitty and several other girls made from Litchfield to Kasawihnaid on Parker Creek. They left with some women to pick chokecherries, but the girls ran on ahead and filled their baskets before the women arrived, and immediately returned to Litchfield. (They got a ride in a wagon part of the way back.) This sort of activity parallels the great endurance shown by the girls at their puberty ceremonies where they had to run long distances and were allowed little sleep, and little to eat and drink.

The stamina of the men is demonstrated by the long distances they were capable of traveling by foot in remarkably short time (see the section on "Supernatural Helpers").

156

Standards of Beauty and Intelligence. People were not judged by their physical beauty, but on their abilities. Good looking or exceptionally intelligent individuals did not live to a ripe old age. [165]

186

Standards for the Differentiation of Several Indian Groups. A Paiute could tell a Maidu by his snag teeth. The Paiute had better teeth. A Washo could be told by his voice, as could a Pit River. That is to say, when these two peoples were speaking English, as they could obviously be known when they spoke their own languages. A Washo had a rather high pitched voice. The Pit River people had a different sort of voice..."you can tell". A Paiute usually could be told apart from the others by his tattoo marks.

516

Methods of Sitting. Joaquin is said to have sat in a position natsí kwunt katǒ, "to sit with your knees up". He could sit in this position for hours, but when Gladys tried to do it she found it very difficult. Joaquin's back was straight, his heels against his butt, and his knees at his chin when seated in this manner. He did not need to use his arms to hold his legs against his body, but would have his hands free to work, and he had no backrest when seated in this position.

Women sat cross legged, dapatnikatǒ, "double up set". To sit with one's legs out in front was muda katǒ. With one's knees on the ground and butt resting on heels was sidákatǒ, "kneel set". To kneel was sidákwunᵃ.

515

Personal Cleanliness. Kitty said that Joaquin had a propensity for taking cold baths in the morning, but she did